

woman is labor. A second woman, the midwife, is summoned 844
 at the same time. There were four midwives in Kowandun
 in 1951, all women of the lower classes. The mother is
 delivered lying on mattresses spread on the floor. When
 the baby is held up by the midwife, the women cry Salawa
 (Arabic, "Fragrance") and Jilid ("God"), which conveys the
 event to the waiting men nearby. The midwife covers the
 umbilical cord with a knife and ties it, and the baby is
 washed in water, rolled in a mixture of oil and salt, and
 swaddled. Pieces of cloth have been placed under the
 mother. The blood is washed from these and they may be
 used again. The afterbirth, hawa giling ("friend of the
 infant"), is taken some distance from the house and
 buried. A woman is considered impure for forty days after 846
 the birth and she is not allowed to have intercourse with 850
 her husband during this period. When it is completed, she 851
 is supposed to take a ritualized bath in which forty cups
 of water are poured over her. Intercourse between husband 852
 and wife is freely permitted during pregnancy. 853

The female relatives of the mother remain with her
 for seven days. A celebration for both sexes occurs, de- 854
 pending for its size on whether or not the newly-born is a
 boy and the wealth of the father. For the wedding, a
 series of animals, sheep or goats, are slaughtered and
 their flesh is distributed to the poor. A banquet is held
 for the friends and relatives of the house, lasting from
 a few days to two weeks, at times accompanied by dancing
 and the music of the flute and drum. A poor man can only

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any withhold until this time, and a new contract must be signed if the pair are to come together again. In the major separation, that of triple divorce, the woman also receives the my'athay and her personal possessions. A certain length of time, the lyly, corresponding roughly to three menstrual periods, must elapse, and, if the woman becomes pregnant during it, her former husband is responsible for the maintenance of herself and the child. Children usually remain with the mother in divorce, but their father may claim them after they have reached a certain age. In addition to divorce, a husband may go to the court or the myly with witnesses, and obtain a certificate that his wife has been "refractory," in which case he is entitled to "put her away." A woman can only initiate divorce proceedings with difficulty, and is usually forced to renounce her any. She also may obtain a certificate of "refractory" behavior for herself and by this means leave her husband, although the latter, from perversity, may later refuse to grant her a divorce. There are, as one might expect, a host of legal subtleties in these cases, and, as an extensive body of Spanish jurisprudence deals with them, there is no need to treat them in detail here.

The principal causes of divorce in Spanish are incompatibility and barrenness. In the first case, the judge or myly and the relatives of the pair attempt to reconcile them, because, for the relatives, financial transactions of a large scale, sometimes unbarrenness, usually

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